

Tightrope A Racial Journey To The Age Of Obama

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Tightrope explores changes in American attitudes that made it possible to elect a black President. Gail Garfield weaves her own experiences with broader racial history to trace the remarkable shift. Her scholarship explores the complex intersection of race, class, and gender.

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How can we rebuild America so that it is a land with opportunity for all, wherever we live, whatever our complexion? Tightrope outlines a better path for our nation, but first it takes us through an "other America" where wages are low and stagnant, decent jobs are scarce, racial inequity is stark, and Americans die of drug overdoses every seven minutes. Kristof and WuDunn tell the story of America's crisis partly through the lives of friends Kristof grew up with in rural Yamhill, Oregon, a working-class area that was hit badly by the disappearance of blue-collar jobs. Their powerful personal stories and those of others bring to life how we got into this mess and also show a path by which we can right ourselves as a country, redress racial inequity, reduce inequality, and build economic opportunity. Tightrope is a story of hope that is riveting, deeply personal, and impossible to ignore. Book jacket.

The New York Times best-selling author of Race Matters and Democracy Matters offers open-hearted wisdom for our times in this courageous collection of quotations, speech excerpts, letters, philosophy, and photographs that reflect the profound humanity that fuels the passionate public intellectual. In a world that seesaws between unconditional love and acceptance and blind hatred and exclusion, Hope on a Tightrope will satisfy readers in search of deep wells of inspiration and challenge that marries the mind to the heart. CD NOT INCLUDED.

More than ever, the world finds itself faced with common problems that affect most of the planet's population in some way: climate change, poverty, escalating violence, international conflicts, illness. And while an 'us v. them' mentality persists, a growing sense of empathy, of connection, with those in remote parts of the world has caught hold and is spreading. The authors argue that empathy and feelings of kinship with others are necessary to preventing the collapse of civilization. Through a careful examination of how humans must learn to relate to one another to avoid global calamity, they show how empathy can help to create a sustainable society of many billions of individuals.

The Michel family began their journey to the American continent with the first French settlers in Acadia (now named Nova Scotia). After many years of story gathering and research, this book attempts to bring together oral histories, official documents, and photos in order to achieve a better idea of one family's journey through political upheaval, economic hardship, and racial hatred. What does it mean to be an American? Part I. covers the period between 1651-1945.

In recent years the popular media have described Vietnamese Americans as the quintessential American immigrant success story, attributing their accomplishments to the values they learn in the traditional, stable, hierarchical confines of their family. Questioning the accuracy of such family portrayals, Nazli Kibria draws on in-depth interviews and participant observation with Vietnamese immigrants in Philadelphia to show how they construct their family lives in response to the social and economic challenges posed by migration and resettlement. To a surprising extent, the "traditional" family unit rarely exists, and its hierarchical organization has been greatly altered.

This book explores the lived experiences of formerly colonized people in the privacy of their homes, communities, workplaces, and classrooms, and the associations created from these social interactions. It examines the centrality of gender and social identity in the formation of non-western people in the British Empire.

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The Ivory Tower is and can often be a lonely place for faculty of color. Social injustices run deep and are entrenched within academia. Faculty of color (FOC), more specifically Black and Hispanic, often lament about the Black/Brown tax that frequently takes its toll both personally and professionally, and pushes them out of the academy. Similar to trends in P12 settings, educators of color in postsecondary contexts represent less than 10% of the profession. In essence, we are an anomaly and the implications of this are clear and dire, as evidenced by persistent achievement, access, and expectation gaps within the academy. Scholars of color (SOC), at all stages, but particularly during doctoral training, frequently struggle to not just survive, but to thrive, in the academy. Too many fail to earn their doctoral degree, with many wearing the All But Dissertation (ABD) as a badge of honor. Although ABD is not a degree, many scholars of color receive inadequate mentoring, often substandard in comparison to the handholding White students receive, which leaves far too many doctoral students of color lost, bewildered, angry, indignant, and defeated. This righteous indignation is justified, but excused away using the myth of meritocracy and colorblind notions of success; followed by a myriad of problems steeped with victim blaming, as noted in the classic Presumed Incompetent: The Intersections of Race and Class for Women in Academia (Gutiérrez y Muhs, Niemann, González, & Harris, 2012). The aforementioned work was not the first treatise on higher education and how the non?status quo, along with those grappling with oppression and double standards, experience the profession called higher education. Moreover, The Chilly Climate (Sandler, Silverberg, & Hall, 1996) report, which focused on females, was also telling, but not enough was addressed and disclosed about females of color, until version two. But these issues do not stop with females of color, but instead, extend to all faculty of color. R.A.C.E. Mentoring, a social media Facebook group, with several subgroups (see Figures 1 and 2) was created by Donna Y. Ford, Michelle Trotman Scott, and Malik S. Henfield in 2013, to tackle the numerous thorny and contentious issues and challenges in higher education. We began by intentionally attending to the needs of students enrolled at mostly White universities, as well as those who attended historically Black colleges and universities, while keeping the unique nuances and challenges of each setting in mind. We wanted scholars of color to thrive in both. Fondly and affectionately called RM, our charge and challenge is to affirm the dignity and worth of scholars of color. Additionally, we recognize that there are scholars outside of academe, and their contributions as well to impact and affect change for Black and Brown people inside and outside of academe need to be acknowledged. These scholars are community organizers, activists, P12 teachers, and families. It truly takes a village...